Modernity and Modernism (Integrated Method Writing)

By Shomit Sirohi

Introduction

Finally at work is the Brechtian companies, but with such processes that it has formed a number of processes and this then is humour

for us reading the Hebrew Torah – that the world is so scientific and so graced by languages, letters and inventions.

I. Colonial Architecture

In the commencement of modernity with modern capitalism was also and in fact everywhere in Latin

America, including Cuba and in Algeria, and India forms of colonial rule which began with informal unequal exchange and shipping trade and became in fact then a formal empire according to Roman Gallegher.

With this began the cities of modern colonialism, and with it colonial architecture.

As I move forward from this regression to colonialism, there is in the modern progressive sense a number of cities in the world, including New York, Madrid, Paris and even Havana, Algiers and Mumbai, and Delhi.

These cities then begin to recently follow different processes of in

fact architecture even in Le Corbusier’s sense.

II. Le Corbusier and Modernism

In fact then Le Corbusier is a modernist architect and organizes cities as in fact a process of reflections which run in simple modernism – just the shop council and such marques with a central plaza all of

which is where labour, people and common shops and retail culture then becomes a living cultural form of in fact commercial living forms.

III. Modernism at a Glance

So in fact went modernism which is also in fact about Marxism – Peter Weiss and Bertolt Brecht – who then study

in fact theatre, literature and fine art, to depict how in fact in different drafts of Picasso’s Guernia is in Cubist ways reflected the working of culture and eonomics – like how the montage of in fact the companies, and their theses of working structures then works with banking structures and even montages average daily life of spending and inflation –

which then is an intellectual montage in Eisenstein meant to produce the idea of an intellectual montage to in fact reflect on society and politics – now the intellectual montage is best understood as a thesis, anti-thesis and synthesis of companies, factories and plazas and daily life which is then all super-imposed as a synthesis – which is how

then cinema works as a true art.

IV. Greimas Square – In Integrative Methods

All of this then works in a imbibition of the process of modernity and modernism, as in fact a montage in cinema which Bazin argues is full of realism in fact but as a fantasy which judges how

realism in fact the film includes – is depicting what is called in science – the dynamic creativity of inventions and their forms of in fact creating a process of what I call phenomenology – just the simple eidetic reduction which then reveals sciences and Ideas and their symphony or jazz – something life a faith happens in Quran with a Prophet like Sirohi,

myself – because it unfolds a number of say French simple Quran sayings which helps Hebrew simple creative sayings to follow the world as in fact creative and scientific at once.

In Greimas Square – all of this then integrates as in fact the different walks of life of Quran and Hebrew and Christian as in fact busy reflecting on the

process of modernity and modernization – even bureaucratic forms of capitalism and central banks and even universities and institutions – all followed with the arguments of simple Quran and Hebrew words – how in fact one reflects on education and science and even modernism and finds it to be everywhere – the paradigm of colonial

rule, then unfolded to American finance and with this the world becomes creative and free – something called then film reviews cover the world in simple Quranic ways – and is considered a Prophetic way of following daily life in such a form – all of this means Quranic forms of small businesses and even simple such creativity then unfolds as a

modernist force which is not in fact Shia-Sunni traditionalism – all of this to understand cultures and theology as about by the movement of grace – all the sciences and modernist forms all of this being truly history, or even economics – and such a synthesis called Quranic or Jewish, to live in the world as educated people who are be-

spectacled say and letterly.

In fact this means the letters are therefore divine.

Mixed with modern economics, culture and architecture – even science and astronomy – forms of education – all of which is called – Profe – Prophetic, faithful and in fact readerly and onto in

fact the question of remaining Torahnic and young.

In the sense then of youth spirituality, the Torah finds again its renewed Spring of a Spirit which is so young as Hegel would argue.

All that surrounds one then is spiritual and faithful love for modernity and modernization – the way

bureaucratic forms of what Weber calls companies and their working process then is followed as the Critique in fact by Sartre’s time of the world as in fact different walks of life uniting into the world market and the history then of what is called this exteriority – this process of history in fact becoming so interior – or lived.